Is the punishment of stoning really prescribed by ALLAH?

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

There is absolutely no prescription of رَجۡم (stoning to death) as a punishment for adultery in the Qur'an. Yet most Muslims around the world believe, on the basis of sources other than the Qur'an, that this is the prescribed form of punishment for adultery in Islam. We would, in-sha-Allah, delve into the relevant verses of the Qur'an to examine whether there is any room for this punishment within Islamic Sharia. It should be emphasized, however, that the absence of an explicit mention of رَجۡم in the Qur'an, by itself, would not be taken as sufficient grounds for denying its validity. Its denial would follow only if it were found to be incompatible with, or contrary to, the Qur'an.

وَالّٰتِىۡ يَاۡتِيۡنَ الۡفَاحِشَةَ مِنۡ نِّسَآئِكُمۡ فَاسۡتَشۡهِدُوۡا عَلَيۡهِنَّ اَرۡبَعَةً مِّنۡكُمۡ‌ۚ فَاِنۡ شَهِدُوۡا فَاَمۡسِكُوۡهُنَّ فِى الۡبُيُوۡتِ حَتّٰى يَتَوَفّٰىهُنَّ الۡمَوۡتُ اَوۡ يَجۡعَلَ اللّٰهُ لَهُنَّ سَبِيۡلًا۝

Those of your women who commit the shameful act, have four witnesses (against them) from among you. So, if they testify, then confine those women to their homes until death overcomes them, or Allah prescribes a way for them. (Surah An-Nisa, verse 15)

The above verse contains the preliminary directive for women who commit fornication, and it was to confine them to their houses until their deaths. Since this punishment was decreed for women, it automatically follows that it was meant for consensual physical relations rather than for rape. By stating confine those women to their homes until death overcomes them, or Allah prescribes a way for them, Allah had given a clear indication that this punishment would later be replaced with another relatively more lenient one. Note that there is absolutely no cue or reason to believe that the above verse pertains to unmarried women only. It definitely pertains to both unmarried as well as the married women. This interim punishment was later abrogated and replaced by the punishment that Allah explicitly ordained in Surah An-Nur verse 2, but the requirement of four witnesses for establishing the offence remains in force as is clear from Surah An-Nur verses 4 and 13.

In-sha-Allah, we will study Surah al-Baqarah verse 106, which deals with the subject of abrogation of the verses in the Qur'an, toward the end of this book.

سُوۡرَةٌ اَنۡزَلۡنٰهَا وَفَرَضۡنٰهَا وَاَنۡزَلۡنَا فِيۡهَاۤ اٰيٰتٍۢ بَيِّنٰتٍ لَّعَلَّكُمۡ تَذَكَّرُوۡنَ۝

This is a surah which We have revealed and made its rulings obligatory, and revealed in it clear verses so that you may take heed (may receive admonition). (Surah An-Nur, verse 1)

Kindly note that Allah has made the rulings of this Surah (Surah An-Nur) mandatory.

اَلزَّانِيَةُ وَالزَّانِیْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۚ وَّلَا تَاْخُذْكُمْ بِهِمَا رَاْفَةٌ فِیْ دِیْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْیَوْمِ الْاٰخِرِ ۚ وَلْیَشْهَدْ عَذَابَهُمَا طَآىِٕفَةٌ مِّنَ الْمُؤْمِنِیْنَo

As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in (enforcing) the law of Allah, if you (truly) believe in Allah and the Last Day. And let a group of believers witness their punishment. (Surah An-Nur, verse-2)

The above verse is absolutely clear that the punishment for اَلزَّانِيَةُ (female fornicator) and الزَّانِیْ (male fornicator) is one hundred lashes. No one can deny the fact that اَلزَّانِيَةُ وَ الزَّانِیْ applies equally to both married as well as unmarried female/male fornicators. This punishment replaced the interim punishment laid down in Surah An-Nisa Verse 15 and is relatively more lenient than the preliminary one as was indicated in Surah An-Nisa Verse 15. Please note that—despite being among the verses of the Surah which Allah has declared clear—there is absolutely no cue, let alone any mention, whatsoever that this prescribed punishment is exclusive to unmarried fornicators only. The translators and commentators make the punishment exclusive to unmarried fornicators merely on the basis of extraneous sources. They themselves would testify to the fact that the verse itself does not have any cue for such a qualification.

It should be noted here that, since the verse begins with اَلزَّانِيَةُ (fornicatress), the punishment prescribed in this verse is, in fact, the punishment for consensual fornication rather than for rape. It should also be noted that Allah Almighty has prescribed one hundred lashes, not the death penalty. Therefore, the lash should not be of such a nature as to carry a risk of causing death.

اَلزَّانِیْ لَا یَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۫ وَّ الزَّانِيَةُ لَا یَنْكِحُهَاۤ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِیْنَo

Let the fornicator not marry any except a fornicatress or idolatress and let the fornicatress not be married to anyone except a fornicator or an idolater. That is forbidden to the believers.

(Surah An-Nur, verse-3)

The above verse is very clear in its ruling that believers are strictly forbidden to marry a fornicatress or to marry a believing woman to a fornicator. This amply highlights just how grave, detestable, and spiritually corrosive this major sin is in the sight of Allah.

وَالَّذِیْنَ یَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ یَكُنْ لَّهُمْ شُهَدَآءُ اِلَّاۤ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِیْنَo
وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَیْهِ اِنْ كَانَ مِنَ الْكٰذِبِیْنَo وَیَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِیْنَo
وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَیْهَاۤ اِنْ كَانَ مِنَ الصّٰدِقِیْنَo

Those who accuse their wives (of adultery) while they have no witnesses except their own selves, then the evidence of one of them would be to swear four oaths by Allah that he is truthful (in his accusation), and the fifth (oath) that Allah's curse be on him if he is one of the liars. And it will avert the punishment from the wife if she swears four oaths by Allah that he (the accusing husband) is certainly one of the liars, and the fifth (oath) that Allah's wrath be on her if he is one of the truthful. (Surah An-Nur, verses 6/7/8/9)

There is absolutely no doubt whatsoever that the above verse pertains to a married woman against whom her husband levels a charge of adultery. Allah has prescribed as to what the accusing husband has to do in order to substantiate his claim against his wife, and how the wife would have to testify in order to be spared of the punishment. اَلْعَذَاب (the punishment) in this verse is a definite noun, and it cannot refer to any punishment other than the only punishment that Allah has not merely decreed, but has also made obligatory to observe in verse 2 of Surah An-Nur for those committing fornication. How can it be claimed that the punishment mentioned in verse 8 is different from the punishment decreed in verse 2 of this same Surah? Please revisit verses 2 & 8 again of Surah An-Nur listed above. There is no cue, let alone evidence, in the Qur'an that these two punishments have to be different from each other. From the verses that we have discussed so far, it's clearly evident that same punishment (100 lashes) has been prescribed for fornicators, whether unmarried or married.

The below listed verses would prove it beyond doubt that the punishment of رَجْم (stoning to death) is utterly inconsistent with Qur'an and hence not a part of Sharia at all.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ ؕ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ؕ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَّلَا مُتَّخِذٰتِ اَخْدَانٍ ۚ فَاِذَاۤ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ الْعَذَابِ ؕ ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ؕ وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝ (سُوْرَةُ النِّسَاء آيت 25)

If one cannot afford to marry the free believing women, then (he may marry) the one you people own of your believing girls. Allah knows best about your faith. You are of one another. So marry them with the permission of their owners, giving them their dowries in fairness, they being bound in marriage, not going for lust, nor having paramours. So, once they have been bound in marriage, then, if they commit a shameful act/adultery, they shall be liable to half of the punishment prescribed for the free women. That (permission to marry slave girls) is for those of you who apprehend to indulge in sin. But practicing restraint (by abstaining from marrying slave girls) is better for you. Allah is Most-Forgiving, Very-Merciful.

(Surah An-Nisa, Verse-25)

The above verse stipulates half of اَلْعَذَاب (the punishment) for married slave girls of what is prescribed for free women. This can only be half of اَلْعَذَاب (the punishment) that has been decreed in Surah An-Nur verse 2.

Readers are requested to consider carefully that if, hypothetically, Islam had prescribed two different punishments for fornication—one hundred lashes for unmarried fornicators and رَجْم (stoning to death) for married fornicators—what would be the logical and reasonable position regarding the punishment of married female slaves? Should it be half the prescribed punishment for married free women, or half the prescribed punishment for unmarried free women? Obviously, the only logical and reasonable

conclusion would be that the punishment for them should be half that prescribed for married free women, rather than half that prescribed for unmarried free women. The fact, however, is that halving رَجْم is practically impossible.

Now, reflect upon the phrase فَإِذَآ أُحْصِنَّ occurring in the verse cited above. If all fornicators in Islam—whether unmarried or married—are liable to punishment, then why did Allah Almighty specifically mention فَإِذَآ أُحْصِنَّ while stating the punishment for female slaves? This naturally raises the question of the wisdom behind its inclusion in the verse. There may be several underlying wisdoms behind mentioning فَإِذَآ أُحْصِنَّ. One particularly significant wisdom behind mentioning فَإِذَآ أُحْصِنَّ—apparent to anyone who reflects upon the Qur'an—is to make clear that, since رَجْم cannot be halved, it cannot be the prescribed punishment for married fornicators in Islamic Sharia. Consequently, الْعَذَاب (the punishment) mentioned here can only be the very same punishment that Allah Almighty expressly prescribed for all fornicators in Surah An-Nur, verse 2, and which is likewise referred to in verse 8 in the case of the accused wife.

In order to get around the practical impossibility of halving رَجْم, most commentators have said that the married slave girls would be meted out half the punishment of free unmarried women, which amounts to 50 lashes. But this deviation from the logical course would be of no avail in explaining the following verse, which establishes, beyond any doubt, that the punishment for fornication in Allah's Shariah is by no means رَجْم. It will also become clear that the hadiths concerning rajm, being contrary to the Qur'an, are a grave and false attribution to the Messenger of Allah ﷺ and are, without any doubt, fabricated and invalid.

يٰنِسَآءَ النَّبِيِّ مَنْ يَّأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ○

O wives of the Prophet! Whoever of you commits clear immorality, the punishment for her will be doubled, and that is ever easy for Allah. (Surah Al-Ahzab, verse-30)

In the verse cited above, Allah Almighty warned the Mothers of the Believers—whose married status is beyond doubt—that if they committed an obvious indecency, which obviously includes fornication, they would face twice of الْعَذَاب (the punishment), i.e. a more severe punishment, in view of their exalted status. As the Creator, Owner, and Lord of all mankind, Allah has the absolute right to recompense anyone according to their deeds; no one's exalted status can exempt them from His punishment.

The commentators who advocate رَجْم have not explained whether the doubled punishment here means twice the punishment of an unmarried person or twice that of a married person. Since رَجْم cannot practically be doubled, they could not interpret it as twice the punishment of a married person. Nor could they interpret it as twice the punishment of an unmarried person, because two hundred lashes, being lighter than رَجْم, would plainly contradict the wisdom behind the ruling.

This verse therefore establishes beyond doubt that, since رَجْم cannot practically be doubled, it cannot be the punishment prescribed for fornication in the Shariah. All the verses discussed above conclusively establish that the punishment for fornication is one hundred lashes for all fornicators, whether unmarried or married.

It is utterly inconceivable that Allah Almighty would explicitly prescribe the punishment for fornication in verses that He Himself has described as clear, without giving even the slightest indication that it applies only to unmarried persons, while saying nothing whatsoever about an exceptionally severe punishment such as رَجْم for married fornicators. It is equally inconceivable that Allah would reveal three verses concerning the punishment for fornication with regard to married women without giving even the slightest indication that their punishment is not to be mistaken as the one He Himself has explicitly prescribed and made binding in His Book.

Since رَجْم has no correspondence whatsoever with the above-mentioned verse, just as it has no correspondence with any of the other verses relevant to this subject, some commentators who advocate رَجْم have interpreted the warning of a doubled punishment in this verse as referring to punishment in the Hereafter. Yet, since Allah has also prescribed a worldly punishment for this sin, how could the worldly punishment be deemed excluded from this warning?

The الْعَذَاب (the punishment) mentioned in Surah Al-Ahzab verse 30, Surah An-Nisa verse 25, and Surah An-Nur verse 8 is the same specific punishment—one hundred lashes—that Allah Almighty has expressly prescribed in Surah An-Nur verse 2.

One particularly significant fact is that, in Surah An-Nur verse 2, Allah Almighty prescribed a general punishment for fornication, encompassing all fornicators, whether unmarried or married. Yet He revealed no verse specifically addressing unmarried persons in relation to the punishment for fornication. In contrast, He revealed three verses concerning married women in relation to this punishment, leaving no room whatsoever for doubt that the punishment prescribed for married fornicators is likewise one hundred lashes. Sadly, however, we have relegated the Qur'an to such an extent that we have even failed to recognize this clear line of reasoning.

The readers are requested to pay heed to Surah An-Nisa verse-25 and Surah Al-Ahzab verse-30 again.

In Surah An-Nisa verse 25, Allah could easily have stated that the punishment for married fornicating slave girls is fifty lashes. But Allah did not put it this way, rather Allah made the punishment for free women (general punishment) *the reference point* and stipulated that the punishment for married slave girls is half the general punishment. There is wisdom behind it.

Likewise, in Surah Al-Ahzab verse 30, Allah could have easily stated that the punishment for the wives of Prophet ﷺ would be 200 lashes. Instead, Allah again made

the general punishment *the reference point* and stipulated its double punishment for the wives of Prophet ﷺ. Again, there is wisdom behind it as well.

Had Allah mentioned 50 & 200 lashes for married slave girls and the wives of Prophet ﷺ respectively, we could never have known the legality of rajm in Islam with as much conviction as we now can. The manner of expression Allah adopted makes رَجْم absolutely incompatible with Qur'an and makes it crystal clear that رَجْم, without a doubt, is a grave corruption.

Allah, being Al-'Aleem and Al-Khabeer, certainly knew that none of the wives of the Prophet ﷺ would commit this sin. Even so, He warned them of a two-fold punishment should they commit a clear immorality. There are two important pieces of wisdom behind this warning that anyone can understand. First, it makes the Ummah realize that with elevated ranks come greater responsibilities. Second, it makes the Qur'an comprehensive as a Criterion, so that those who seek to refer contentious matters such as رَجْم back to the Book of Allah may know with absolute certainty that رَجْم is utterly incompatible with the Qur'an and is therefore an outright corruption.

It is claimed—on the basis of reports found in the books of Hadith—that stoning was prescribed in the Torah as the punishment for married adulterers; that is, stoning was a punishment in the law of Moses (peace be upon him), and that the Prophet ﷺ retained and enforced it. These reports too—as we are going to see—are fabricated, invented, and false in their very origin because they utterly contradict the Qur'an. وَمَنْ اَصْدَقُ مِنَ اللّٰهِ حَدِيْثًا And who is more truthful than Allah in statement? وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا And who is more truthful in word than Allah? The following verse makes it absolutely clear that in Mosaic Law, death sentence was prescribed only for murderers and those who spread mischief in the land, and that Allah had declared the killing of anyone who had committed neither of these two crimes equivalent to the killing of all mankind. This clearly establishes that the law of Moses (peace be upon him) did not prescribe stoning as a punishment for adultery.

مِنْ اَجْلِ ذٰلِكَ ۚۛ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِى الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ وَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا ؕ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ۫ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِى الْاَرْضِ لَمُسْرِفُوْنَ ۝

That is why We ordained for the Children of Israel that whoever kills a person—unless as a punishment for murder or mischief in the land—it will be as if he killed all of humanity; and whoever saves a life, it will be as if he saved all of humanity. (Although) Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land. (Surah Al-Ma'idah, verse-32)

In verses 178–179 of Surah al-Baqarah, Allah has prescribed the death penalty for wrongful killing. Since Allah has prescribed one hundred lashes—not stoning—as the punishment for adultery, stoning someone to death for adultery therefore constitutes wrongful killing according to the law of Allah. Consequently, under the Book of Allah, those who carry out such an unlawful killing themselves become liable to the death penalty for

this wrongful killing. It is another matter that the heirs of the slain person may grant them reprieve in return for blood money.

It should be noted here that Allah Most High has prescribed one hundred lashes as the punishment for consensual adultery. Consensual adultery and rape are distinct offences. In most cases, rape falls under the category of spreading corruption in the land (فَسَادٍ فِی الْاَرْضِ), and its punishment will therefore, depending on the gravity of the offence, be one of the three punishments prescribed in the verses below for spreading corruption in the land.

اِنَّمَا جَزٰٓؤُا الَّذِیْنَ یُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَیَسْعَوْنَ فِی الْاَرْضِ فَسَادًا اَنْ یُّقَتَّلُوْٓا اَوْ یُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَیْدِیْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ یُنْفَوْا مِنَ الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْیٌ فِی الدُّنْیَا وَ لَهُمْ فِی الْاٰخِرَةِ عَذَابٌ عَظِیْمٌ۝ اِلَّا الَّذِیْنَ تَابُوْا مِنْ قَبْلِ اَنْ تَقْدِرُوْا عَلَیْهِمْ ۚ فَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ۝

Indeed, the penalty for those who wage war against Allāh and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment; except for those who repent before you have overpowered them. Know well that Allah is All-Forgiving, All-Compassionate. (Surah Al-Ma'idah, verse 33-34)

In the aforementioned verse 34, Allah says concerning those who have (turned back to Him and) reformed themselves before they are apprehended, that He is Forgiving and Merciful. Allah Most High does not explicitly state here that if the perpetrators of these crimes turn back to Him and reform themselves before they are apprehended, they are not to be punished. Rather, He has adopted an expression that leaves room for reducing the punishment of one who has reformed himself before being apprehended, or for granting him complete pardon. It should be noted here that seeking forgiveness from Allah Most High with a sense of remorse in the heart is called إِسْتِغْفَار, whereas reforming oneself by abandoning the sin and turning back to Allah Most High is تَوْبَة.

Another argument advanced on the basis of the reports in support of stoning is that a verse prescribing the punishment of stoning was revealed in the Holy Qur'an, but that its recitation was subsequently abrogated while its ruling remained in force. However, the following verse makes it abundantly clear that, in place of all verses whose recitation was abrogated (that is, which Allah caused to be forgotten), Allah Most High brought verses that were either better than them or their like, and these are the verses preserved in the Qur'an. Even if, for the sake of argument, we were to concede that the verse which prescribed the punishment of stoning had its recitation abrogated, then, according to the following verse, the verse brought in its place must necessarily be present in the Qur'an itself, and it is that verse which must be followed and acted upon. For it is the abrogating verse whose ruling is to be acted upon and followed, not the verse whose recitation has

been abrogated. Therefore, this argument is utterly inconsistent with the Qur'an and hence totally invalid.

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ؕ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

Whenever We abrogate a verse (or a part thereof) or cause it to be forgotten, We bring one better than it or one equal to it. Do you not know that Allah is competent over everything?

(Surah Al-Baqarah, verse 106)

In the verse mentioned above, particle مِنْ also carries the meaning of partiality. That is, it is not necessary that Allah Most High abrogate a verse in its entirety; rather, He may abrogate the ruling contained in one part of a verse while retaining the ruling contained in another part. We ask the readers to turn once again to verse 15 of Surah An-Nisa', mentioned at the beginning of this booklet. Allah Most High abrogated the second of the rulings contained in that verse—namely, the punishment of confining the offenders to their homes until death—by the ruling stated in verse 2 of Surah An-Nur. However, it is clear from verses 4 and 13 of Surah An-Nur that Allah Most High retained the ruling requiring four witnesses to establish the offence, which was the first of the rulings contained in that verse. This establishes that verse 15 of Surah An-Nisa' was not abrogated in its entirety; rather, only part of it was abrogated. Two important points concerning the abrogation of verses can be inferred from the verse mentioned above, and they are as follows:

- No verse of the Holy Qur'an can be considered abrogated unless the verse that abrogates it is itself present in the Holy Qur'an.
- Because Allah Most High caused all those verses that He did not intend to preserve in the Wise Qur'an to be forgotten, the claim that any text existing outside the Holy Qur'an was once a part of the Holy Qur'an is therefore false. Allah Most High caused all the verses whose recitation was abrogated to be forgotten and revealed in their place verses that are either better than them or their like.

In the Wise Qur'an, Allah has prescribed fifty lashes as the punishment for adultery for a married female slave. However, no punishment has been stated for an unmarried female slave or for male slaves, whether married or unmarried. Nevertheless, their punishment can readily be derived from the Wise Qur'an. Since Allah has prescribed one hundred lashes as the punishment for adultery for all free men and women, whether married or unmarried, it can straightforwardly be inferred from this that the punishment for adultery for male and female slaves, whether married or unmarried, is fifty lashes in all cases.

In summary, according to the Qur'an, the punishment for adultery in Islam is by no means stoning, and to regard it as such is a grave distortion of Allah's law. Allah has designated the Qur'an الْفُرْقَان—the decisive criterion distinguishing truth from falsehood—and الْمُهَيْمِن over the earlier revealed Scriptures, meaning the guardian over them and the

ultimate criterion for distinguishing what is original in them from what has been altered or distorted. When the Qur'an is الْفُرْقَان and الْمُهَيْمِن even in relation to the earlier revealed Scriptures, then, a fortiori, it has this authority over books written by human beings.

No Muslim can harbor any doubt that the Prophet ﷺ and the noble Companions—may Allah be pleased with them all—were the most devoted to the Qur'an and the most committed to acting upon it. Therefore, if the books of narrations contain anything attributed to them that contradicts the Qur'an, it is certainly forged and fabricated.

Scholars are requested to take Qur'anic evidence into consideration alongside the traditions before arriving at a conclusion on any matter. Qur'anic evidence should always have a fundamental and decisive role in reaching a conclusion, for the Qur'an is far superior to all other textual sources of Islam. The fundamental principle is to keep all other sources subservient to and governed by the Qur'an.

It is plain obvious that only wicked and defiantly disobedient people could fabricate statements that contradict the Book of Allah. Likewise, the narrations found in books of hadith that contradict the Qur'an or dishonor the status of the Messenger of Allah ﷺ were also interpolated by wicked and defiantly disobedient people. Sadly, we have accepted such reports as being grounded in truth without subjecting them to the Qur'an, following conjecture and speculation and assuming that their authenticity had already been thoroughly verified. Yet had we judged them on the Qur'an and reflected upon them even minimally, we would have realized that many of them plainly contradict the Qur'an.

It was through this very same approach that we also accepted the report of marriage at the age of six—despite there being no doubt that it was fabricated to tarnish the reputation of the Messenger of Allah ﷺ. Instead of rejecting it saying سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ Glory be to You (O Allah)! This is a monstrous slander, we strained to devise weak and meaningless justifications to defend it. By accepting this report, we ourselves provided those opposed to Islam with grounds to disparage the honor of the Messenger of Allah ﷺ. Our duty was to make the books of hadith and reports subordinate to the Qur'an and to reject every report that contradicts the Qur'an or is incompatible with it. In reality, we have followed the conjecture and speculation as most people do in the world. وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِي الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ If you obey most of those on earth, they will lead you away from the way of Allah. They follow nothing but conjecture, and they do nothing but speculate.

We request our esteemed readers, for the sake of seeking Allah's pleasure and serving His religion, to help make this book accessible to the largest possible number of people, and to play a role in disseminating it. رَجْم (stoning to death) is an outright corruption in Islam. It is therefore necessary to disseminate the evidence-based refutation of this fabricated claim as widely as possible, so that the falsehood attached to the truth may be exposed, and the truth may become manifest to people in its pure form.

Syed Usman